The Pacific

88th Year October, 1938 No. 8

Pacific School of Religion
Berkeley, Calif.

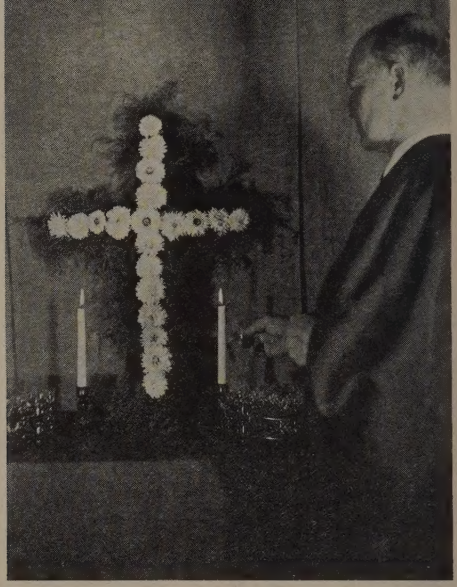
"Westward, the star of empire!"
Westward, our Christian cause!
Palestine, Asia Minor, Greece, Rome, Britain, the New World, the Far East!
The Mayflower, the Covered Wagon, the China Clipper!

As we think of the sacrifices of our Fathers in bringing to our shores the message and institutions of our Lord Jesus Christ, and as we contemplate the need of that Christ today, at home and abroad, "O God, to us may grace be given to follow in their train."

HEM

Northern California Congregational Conference
1164 Phelan Building San Francisco, California

The special "Guest Book" edition published in co-operation with "The Missions Council of the Congregational and Christian Churches," 287 Fourth Avenue, New York.



THE COMMUNION

Our Great Symbolic Service

To see modern youth at its best one should attend one of the communion services at which our young peoples' summer conferences reach their spiritual climax. One finds a church overflowing with vigorous, keen-eyed boys and girls giving reverent attention to the most ancient rite of the church. In the crisp quietness of the hour one feels a sincere and intelligent devotion to the ends for which Christ lived and died.

Where youth leads the church is bound to follow. The communion service is coming into its rightful place as the central symbol of devotion in the life of a growing number of congregations. This tendency will increase in the years which lie ahead.

It has not always been so. Thirty years ago the communion service was invested with a morbid atmosphere which tended to deter the healthy-minded and the young from attending. Usually it was tacked onto the end of the Sunday morning preaching service as a sort of second mile for the pious, while the worldly were given an opportunity to "retire" in peace during the second stanza of the hymn which followed the sermon. Many accepted the invitation to depart; more merely took a Sunday off from church! Happily the communion has been freed from all theological implications. Instead of being reserved for those who considered themselves to be righteous it has been thrown open to all who love our Lord Christ.

As we escape from the superstitions of the past we become more ready to use its symbols. The communion has lost its air of awesome mystery but it has gained tremendously in popular appeal. Partaking of its elements is no longer the painful duty of the conscientious church member; rather

is it a glad opportunity to enter into the glorious fellowship of the Christian heroes of all ages.

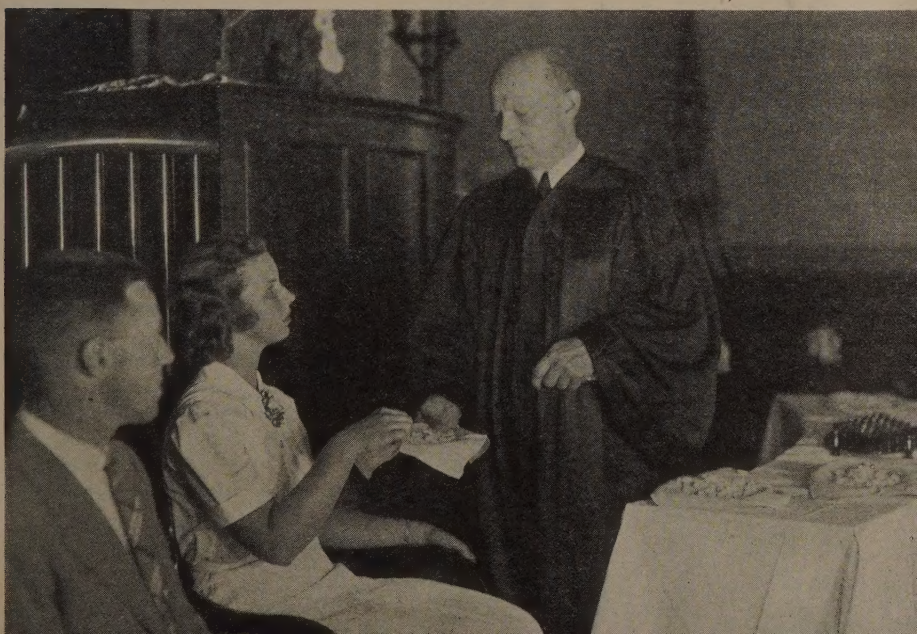
Whatever one may think of the newly discovered science of semantics, the people of our day are increasingly suspicious of words. We realize that they are a slippery commodity prone to mean one thing today and something else tomorrow. To express our Christian faith in words is like pressing a newly opened bud between the pages of one of Funk and Wagnalls mammoth dictionaries. We have no stomach for theological formulations and little appetite for devotional exhortations.

A symbol is music without words. It does not try to reduce the inexpressible to a blue print. Rather does it invite each imagination to fill in the picture to suit itself. It affords men and women to express their basic loyalties without signing on the dotted line beneath a lot of fine print. Because life itself is ever escaping from its cramped and confining garments of words, free spirits, such as the poets, have ever found in symbols their happiest means of self-expression.

The communion is the perfect emblem of the Christian faith. It goes back to the days of Jesus. It is found in some form in every variety of church. It began in a human and intimate sort of fellowship, but today unites all sorts and conditions of men. In foreshadowing the death of Christ it encourages men to take a realistic view both of the world and of themselves. There is nothing Pollyannish about the communion. In practice it has become the supreme opportunity for the dedication of self to the purposes of Jesus. It is central to the corporate life of the church.

Our churches are finding many ways in which to increase the effectiveness of their communion services. We are using fewer words. Ministers no longer attempt to express the inexpressible. More reliance is placed upon music and upon silence. Many congregations find that moving the communion table from the shadow of the pulpit to the central place in the chancel helps to lift the service to a higher level. Through this historic memorial our churches are putting new meaning into the ancient phrase, "the communion of the saints."

Communion Service, Cazanovia, N. Y., Young People's Conference



Congregational students at "Cal" come to Plymouth House where Fred Morrow (left center), director of Religious Work at the University, is their friend and counsellor. Through Plymouth House, supported jointly by the Northern California Congregational Conference and First Church, Berkeley, much is accomplished in helping to make and keep the religious life of students vital

Temptations UPWARD

"It is the whole business of the faculty," said the late President Faunce concerning his own Brown University, "to furnish temptations upward . . . allurements and seductions into the higher life." Not every teacher shares this exalted ideal of education, but surely it expresses the purpose of our Congregational project at the University of California at Berkeley, Plymouth House. Here, where 15,300 students are now registered, under the combined sponsorship of the State Conference and the First Church of Berkeley, Congregationalists maintain a Student Center whose aim is to furnish just such "upward allurements."

State education is by necessity secular. Even the Bible must be studied "as literature," not as religion. If the Christian convictions brought by young people out of their homes and churches are to be conserved and strengthened, kept in alignment with growing knowledge and experience in other fields, the task of the Church at the University is plain. It must help youth to meet the intellectual, moral, and spiritual demands of their growing lives. Just this difficult function is what Plymouth House, along with other campus-side religious centers, seeks to perform. The University welcomes, though it cannot sponsor, this

supplementing of its work. And the students themselves, partaking of the worship, study, discussion, and fellowship that their church offers them, find themselves enriched throughout the whole fabric of their education.

As the fruit of the Church's statesmanship in maintaining such centers, college-bred men and women are constantly going out into the communities where their work takes them, endowed with religious sensibilities that have kept pace with their secular skills, and with a loyalty to the Christian cause that promises a devoted laymanship for the Church of the future.

Plymouth House stands as a "temptation upward." It carries no compulsions, but its effort to make a substantial religious contribution in terms that are vivid and winsome is constantly rewarded by the adherence of young men and women of the highest scholastic attainment and character. The Director of this significant Center is the Rev. Fred Richard Morrow, an alumnus of the University and of the Pacific School of Religion.

THE ARTIST

The beautiful drawing which forms the cover page of this month's PACIFIC was done by Miss Harriet Middleton of Hayward and an active member of our Plymouth House group. Miss Middleton was one of our young people at Asilomar conferences in days gone by. She is taking graduate work at the University of California and practice teaching at the University High School, Oakland. Out of love for the church and appreciation of the work of the Conference she gave many hours and her splendid talents to this drawing.

CALENDAR OF EVENTS

October 18-19-20. Annual meeting, Northern California Congregational Conference, San Mateo.

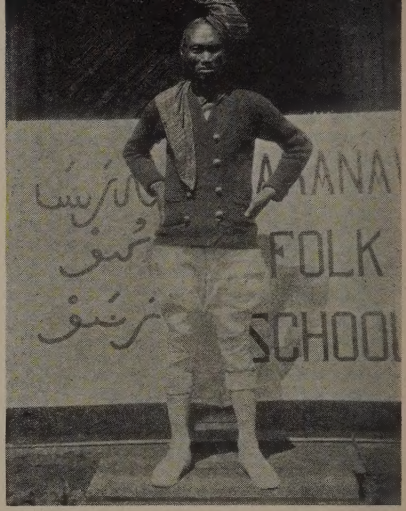
November 6-11. International Good-will Congress, San Francisco.

Off for camp! Thirty-six children enjoyed a week's outing on Russian River, made possible by "The Children's Project of Grace United Church of the Mission." $250 per year from the women's Thank Offering helps in the camp, in furnishing leadership for boys' and girls' clubs and a splendid program of Week Day Religious Education. Grace United is made up of two Congregational churches and one Methodist church in the heart of San Francisco's most populous district and one in which juvenile delinquency is rampant. Rev. D. W. Throckmorton, the pastor, reports that 60 per cent of the children in the school during the past year have come from broken homes. Members of the staff seek to make contact with parents by visitation, and report regularly the attitude and creative work of the child. Leaders have been selected with care and are well trained and winsome in personality.

PACIFIC SCHOOL of RELIGION
PREPARES for the RELIGIOUS VOCATIONS
BERKELEY CALIFORNIA

The Pacific
Established 1851
Entered as Second-Class Matter at the San Francisco Post Office
Subscriptions, 25 cents in Advance
Published monthly (except July and August) by the Northern California Congregational Conference, 1164 Phelan Building, 760 Market Street, San Francisco.
Acceptance for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917, authorized September 11, 1932.
Address all communications and checks to THE PACIFIC, 1164 Phelan Building.
Harley H. Gill, Editor
Congregational Headquarters
Northern California
1164 Phelan Building, San Francisco

Why MISSIONS *in the Philippines?*



A Moro Candidate for Education

When our fleet entered Manila Bay on May 1, 1898, the American people suddenly became aware of the existence of the Philippine Islands. The assumption of political control was accompanied by much concern for these newcomers under our flag. When business sent forth its fortune hunters and the government enlisted a small army of school teachers for service beyond the Pacific it seemed only fitting that our churches should carry to the Filipinos a conception of the Christian faith which concerned itself with the welfare of the common people.

Protestantism arrived in the Philippines at a propitious moment. The movement for political independence was accompanied by a widespread revolt against the Roman Catholic Church. Rizal, who filled the same rôle in the Philippines as did Sun Yat Sen in China, was a religious liberal.

One of the results of the struggle for freedom was the founding of the *Iglesia Filipina Independiente* by Gregorio Aglipay, who was its first bishop. At one time this movement claimed six million adherents. Its weakness lay in its lack of priests and other trained leaders. In the course of time many of its followers either returned to the Roman Church or became members of the Protestant groups which were springing up. The Aglipay movement is still powerful, and is loosely related to the Unitarian Churches of the United States.

Because of the lateness of the beginnings of Protestant missions in the Philippines and the simultaneous start which the different denominations enjoyed it was possible to divide the territory between the various boards so as to avoid competition and overlapping. Our churches were given the responsibility for the island of Mindanao, the second largest in the group.

Here the American Board was confronted with a threefold opportunity.

Out of the Aglipay movement came some strong Filipino congregations, which in recent years have been augmented by an incoming tide of immigration from other portions of the islands.

In the upland valleys of Mindanao was a large population associated with the so-called Pagan Tribes. For 400 years these people had resisted Catholic influence and were living in varying degrees of isolation and backwardness. In the early years of our mission it worked largely with the Bagobos near Davao. This friendly service has since been extended to the Subanaos and other

tribes. It is now carried on under the auspices of the Filipino churches.

The 400,000 Mohammedan Moros who live on Mindanao offered another area of opportunity. For four centuries they had regarded the Christian Filipinos as their enemies. Until the coming of the Americans they had remained unconquered. Defeat at the hands of our army had been followed by such good treatment that they gradually became amenable to American influences.

When Frank C. Laubach went to live among these people seven years ago he had no difficulty in establishing friendly relations through a program of Christian helpfulness. Today the 100,000 Moros who live near Lake Lanao hold him in highest esteem. The most spectacular part of his program has been an exceedingly effective method for the mass initiation of adults into the mysteries of reading. Through his efforts the Moros are both learning to read and being provided with a literature worth reading.

The literacy campaign is only one aspect of a campaign which combines the preservation of all that is notable in the Moro's traditions and language together with the introduction of improved seeds and better methods of agriculture, an effective health program, and the inculcation of youth with the spirit of public service. Rarely has a missionary venture met with such a quick and enthusiastic response. Mr. Laubach is probably right in his statement that of all the Moslems the Moros are at present the most open to the Christian approach.

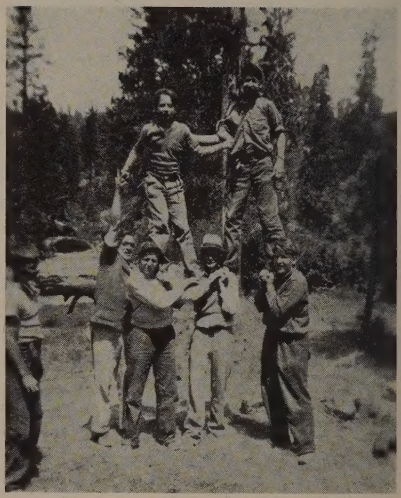
A Tribesman from the Interior of Mindanao

Pilgrim Youth

The most fruitful development in our Northern California Congregational work in recent years has been the rise of the summer conference movement for young people. Beginning at Asilomar with one conference of less than one hundred, it has grown to four with considerably more than four hundred in attendance.

The newly organized West Bay Pilgrim Fellowship Conference was held at Redwood Park near La Honda. The delegates were housed in cabins, but ate their meals under the trees in camp style. Worship in the morning in a natural outdoor chapel in the redwoods, with Rev. Alden Read of San Carlos, set a high tone for the gathering. Prof. George Michaelides of Beirut, Syria, who did much for three of our four conferences, led the group for an hour; two class periods followed, with courses given by Rev. Charles Ward, Miss Florence Floyd, Camp Director Sidney Buckham, and Field Secretary Sherman. After a quiet hour in the afternoon, there was a swim in the pool and then games. Torrance Jones led the singing at the evening campfires, and there were inspirational talks, stunts, and games. Ed. Benner and Rev. J. H. Bennett assisted on these occasions. After a huge campfire among the big trees on Friday night, an impressive communion service was held in the outdoor chapel, with the trunks of the redwoods dimly illuminated by candlelight, while a choir sang in the distance. Juanita Murdock of San Jose was registrar, and Mrs. Buckham of San Mateo was girls' counsellor.

The Trinity-Modoc Young People's Conference was held at Hat Creek in June, the Forest Service furnishing equipment. The cost was only $4.50 per person. Twelve young people came from Trinity



"Uplift" at Modoc-Trinity Camp

County, 8 from Adin, and 2 from Alturas. The theme of the conference was "The Church," with Rev. Tom Watt, Rev. E. W. Houlding, Rev. J. D. Salmon, and Rev. J. K. Ballou on the faculty. Rev. A. W. Monosmith was director. Mrs. John Luther conducted campfire programs and was girls' counsellor. The Sunday morning service was unique; it was held in a cave, the pulpit consisting of lava rocks. Wild flowers were used for decoration, and a cross was made from gnarled manzanita.

The fourth annual Lokoya Pilgrim Fellowship Conference, though short-handed as to faculty due to the sickness of Rev. Victor Morgan and the loss of Dr. Ralph Waddell and Rev. Westwood Wallace by resignation, was a decided success. Two new features were attempted—a class in journalism under the leadership of Evan Kieslar which resulted in a daily witty news sheet, and a group in dramatics led by Mrs. Elmer W. Benedict, presenting six plays and demonstrating what can be done in such a short time. Rev. W. R. Steininger was chaplain. Mr. J. E. McDermed, Rev.

H. S. Davidson, and Rev. E. W. Perry were faculty members together with Professor George P. Michaelides. There were 85 full time delegates. The young people were earnest and sincere, indicating that the churches had carefully selected their delegates. Rev. E. W. Benedict was director.

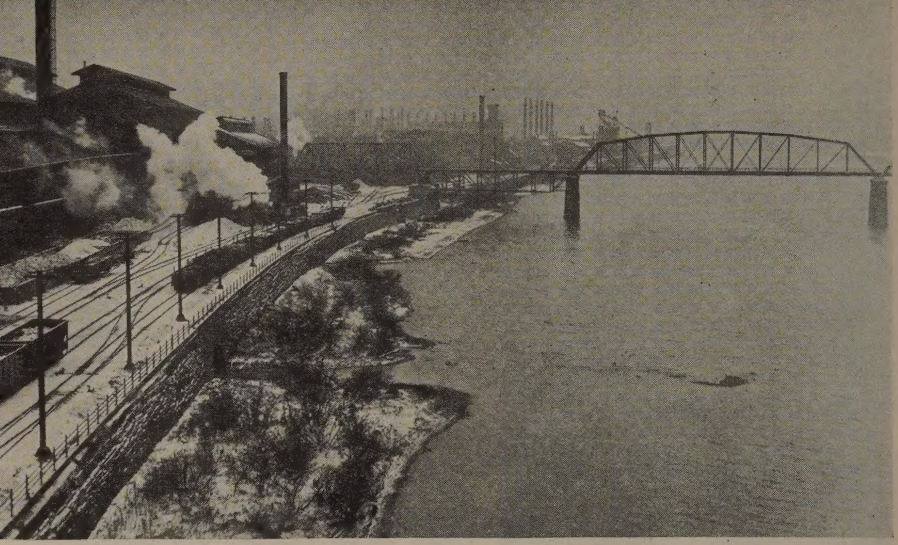
Zephyr Point on beautiful Lake Tahoe. A pause in a discussion of Old Testament characters under the leadership of Rev. Godfrey Matthews while the camera man says, "Look pleasant, please." Half a dozen or more such groups running simultaneously, in three different hours, make for a well-rounded young people's training for church work.

It was with many regrets and a good deal of hesitation that the decision was made to move the conference formerly held at Asilomar to Zephyr Point on Lake Tahoe. The attachments to Asilomar were deep, but the accommodations were too expensive. When the attendance figures were all tabulated, the number at Zephyr Point was found to be a little larger than that at Asilomar last year, even though the West Bay churches had set up their own conference which took a number of young people. An unusually strong faculty had been selected under the leadership of Rev. Fred R. Morrow, director. Included were Prof. George P. Michaelides, Field Secretary E. T. Sherman, Prof. E. V. Tenney, Mr. and Mrs. Arthur Casaday, Mr. Fred Roehr, Rev. A. R. Boone, Rev. and Mrs. Godfrey Matthews, Rev. John H. Gregg, Rev. Victor Morgan, Rev. W. R. Steininger, Mrs. Dorothy Bennett, and Mr. Russell Proffitt. Rev. Clarence Reidenbach was chaplain, and Mr. Lawton Harris, assisted by Mrs. Harris, was in charge of the unusually fine program of recreation. By unanimous vote, the young people agreed to return to Zephyr Point another year, and assurance has been given that the accommodations on the grounds will be much improved.

A new departure in 1938 was the Young Adult Conference sponsored by the Committee on Religious Education, which was held at Zephyr Point coincident with that of the college and high school age. As special faculty members for the young adults, the happy selection was made of Mr. Henry Grant of the Family Relations Center of San Francisco, who taught a course on "Love and Marriage," and Rev. Noel J. Breed of Stockton who conducted the course on "Ways of Teaching." The

Are young people interested in religion? Rev. A. R. Boone presents the New Testament and clears up difficulties for young minds at Zephyr Point Conference.

young adults were called together in special session by Field Secretary Sherman, when it was decided that an all-day meeting should be held later in the fall to plan ways of promoting young adults' work in our local churches, to outline a mid-winter program, and to organize. All were enthusiastic with the idea of meeting at the same time and place as the young people's conference each summer, but with their program headed up in the Committee on Religious Education.



Rivers, Railroads and Steel Meet in Pittsburgh

With the CZECHO-SLOVAKS *of Pittsburgh*

Pittsburgh is the center of a rugged region. Unnumbered hills rise at remarkable angles with the streets and houses adjusting themselves to the situation as best they can. Through the valleys flow the Monongahela and the Allegheny on their way to form the Ohio. Along their banks stretch well-guarded mills with their endless expanse of roofs and their multitudinous chimneys reaching skyward.

This is no place for weaklings. The men of this region are markedly masculine. They are intimately acquainted with work and sweat and dirt. The background of the belching chimneys gives life an epic quality. Only the fit survive.

Among the long succession of nationalities which have come from other portions of the world to stoke the fires and tend the caldrons of Pittsburgh have been the Czecho-Slovaks. They were accustomed to hills and well acquainted with hard work before they entered America. Along with broad backs and willing hands they brought eager spirits and a passion for cleanliness which not even the soot of the mills has been able to quench.

Traditionally the Czecho-Slovaks are ardent exponents of both political and religious liberty. Their national hero is John Hus, a forerunner of Luther who was martyred in 1415. Although nominally Catholic, the spark of Protestantism has never been completely extinguished in Czecho-Slovakia. From 1873 to 1932 the evangelical faith was furthered by missionaries of the American Board. In this country the Czecho-Slovaks have seceded from their former religious affiliations more completely than any other immigrant group.

Czecho-Slovak immigration to this country reached a considerable volume in the eighties, touched its high water mark between 1900 and 1910, and has now practically ceased. These newcomers found

friends in Henry A. Schauffler of Cleveland and E. A. Adams of Chicago, both of whom had been missionaries in what was then known as Bohemia. To them we owe the Czecho-Slovak churches of our fellowship.

Three of these congregations are in Pittsburgh and its suburbs and receive aid from the Board of Home Missions. They were all founded between 1897 and 1901 and have helped their people rise from the level of unskilled laborers to that of thrifty middle-class workers. Although the Czech and Slovak languages are still used, English is the common language of work and largely of worship.

In their location and leadership these churches symbolize the rise of the Czecho-Slovaks in American life.

The Slavonic Church of Pittsburgh is located in what is known as Wood's Run—a narrow valley running between the hills to the Ohio River. The church lies almost within the shadow of a state penitentiary while it shares the block with a settlement house. Across the street are barrack-like tenements, some built of wood, out of which troop swarms of clean and surprisingly well-dressed children. In the past communities such as this have served as ports of entry for immigrants coming to America. Since 1917 the pastor has been John Kocerha, who came to this country as an immigrant and worked in the mills before securing his education at Oberlin.

Once famous as the place where the British—and George Washington—met defeat, Braddock is now an industrial suburb of Pittsburgh. Our church worships in a brick structure which was purchased from the Baptists. It is located midway between the steep hillsides where the people live and the deep valley where the men work. On Sunday morning one can preach in English to a congregation which numbers a surprising number of young people, most of whom have exceedingly fair hair. Here George Hankovsky has labored since 1925. He is a gentle soul with a warm evangelical spirit.

The church at Duquesne is on a shady residential street on a hill above the mills. Both it and the adjoining parsonage are monuments to the zeal of Andrew Gavlik, who was the pastor from 1901 until his death in 1935. The present minister is Andrew P. Slabey, who was born in Czecho-Slovakia but who holds degrees from the University of Chicago and Columbia and who was teaching in the Extension Department of Columbia before coming to Duquesne.

Through these churches thousands of sturdy Czecho-Slovakians have found their way into the main streams of American life.

The Czecho-Slovaks of Braddock Are Good Hill-climbers

WOMEN'S FEDERATION NEWS

Edited by Mrs. Wm. T. Sadler

"Stewardship" was chosen as our Federation watchword for this year. As usual, our Social Welfare quotas are an important part of our practical stewardship. Women in nearly 70 of our churches make many garments to send to our Home and Foreign fields, besides sending money and purchased articles. Last year our Home Mission quotas totaled $999.79; Foreign Mission quotas, $395.09; a grand total of $1,394.88. These totals show an increase over those of the two previous years.

To the Indians of Modoc County, many of our women's groups send annual shipments of warm clothing for the winter. One woman's Association calls it their annual "Hokupu," borrowing the term from the Hawaiian gift-giving.

Last Christmas one of our Federation women sent a shipment of 210 lbs., mostly requested clothing, to our Pleasant Hill Academy in the Tennessee Mountains. Books play a helpful part in our giving. For years, Berkeley women have sent large shipments of used books to Tillotson, our A. M. A. co-educational Negro college at Austin, Texas. Last Christmas we sent 225 books and a quantity of reconditioned Christmas cards, pictures, etc. Plans are under way to send another shipment very soon. Not only do these books, through enlarging Tillotson's library, help the school to qualify for higher rating in the Southern Educational Association, but they enable her to inaugurate libraries in nearby Secondary Negro schools, almost all of which have none. Closer home, our Angels Camp Church library—the only public library in Calaveras County, has this year received several hundred books from our Federation women, so that it now has 1,000 books on its shelves.

California's overwhelming migrant problem engages the serious interest of our women. They join with other denominations in supporting field nurses and other workers; and each Christmas they send many gifts for the migrant children. Last spring's unprecedented floods in San Joaquin Valley among the many migrant camps there, necessitated much emergency aid, and clothing, bedding, etc., were rushed to the migrants.

Our annual Thankoffering is another practical expression of our stewardship. Last year 42 of our women's groups contributed —giving a total of $1,347.52. Two of the projects, Trinity County and the Children's Project in San Francisco, are featured in other sections of this Guest Book Edition. Our other Thankoffering project is Dr. and Mrs. Leonard Wilbur of Taiku, Shansi, China.

Our Federation Foreign Secretary is working to bring about closer contacts between our church people and our missionaries, through church invitations to missionaries to be their guests for a whole week, during which time the missionaries will be invited into many homes, thus affording opportunity for personal acquaintance. Berkeley First Church has invited Mr. and Mrs. Robert W. McClure of Foochow, China.

Missionary interest among our Federation women is also stimulated by our annual study courses, and by the sending of delegates to the summer conference of the Missionary Education Movement. These delegates come back bringing to us new insights into the worthwhileness of Christian missions and their significance to our own land and to all the world.

ON TO SAN MATEO

"The greatest ever." "How did you do it?" "What a Conference program." These are the comments of people who have seen the program of the annual meeting which will be held at San Mateo Church, October 18 to 20.

In the September issue of THE PACIFIC announcement was made of the coming of National Moderator, Oscar E. Maurer; of the new Bishop Coadjutor of San Francisco, Rev. Karl M. Block; of President Aurelia Reinhardt, just returned from Europe; of Professor John C. Bennett, new occupant of the chair of theology at Pacific School of Religion; of Rev. A. D. Stauffacher, Superintendent Edward D. Gaylord, and Dr. George Gleason from Southern California; of Donald A. Adams, eminent layman from Connecticut; of Dr. and Mrs. Leonard Wilbur, fresh from China; of our own William Moll Case, George E. Atkinson, Charles E. Ward.

But there are others and no less important. The hour and a half spent in "Rethinking Congregationalism" with Maurer, Muilenburg, Adams, and Stauffacher answering these questions: Is the independency of the local church the essence of Congregationalism? Does Congregationalism need a body of doctrine which will give us a sense of solidarity and of "belonging" in the stream of Christian tradition? Is Congregationalism today a laymen's church as it was originally, or have ministers pushed laymen into the background? Does Congregationalism tend to develop a strong leadership in the ministry or one that is weak and hesitant because of insecurity?

There will be splendid music by the choirs of San Mateo and Congregational Methodist Temple of San Francisco and guest soloists.

There will be three luncheons, one for women, one for laymen, one for ministers, and a great banquet as the climax, with our moderator, Jason Noble Pierce as toastmaster.

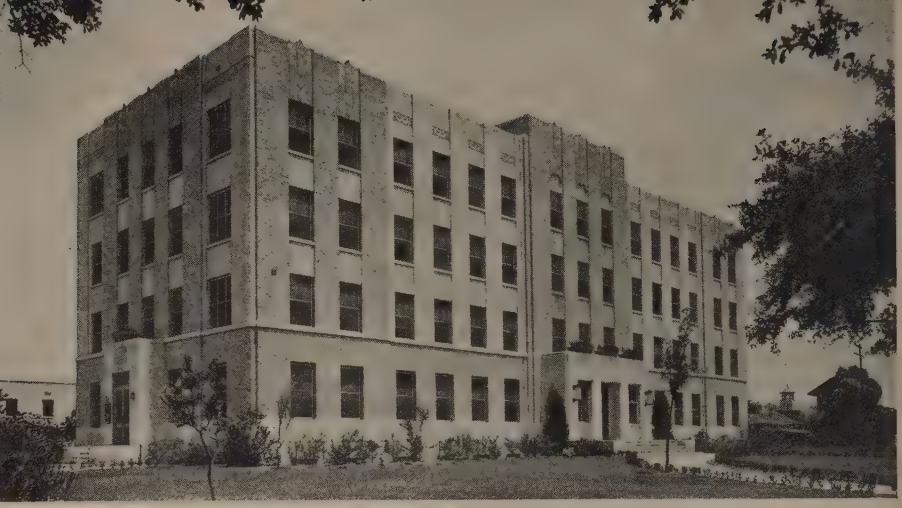
Reports will be made from all officers and departments. There will be displays of books, periodicals, and religious educational materials, and a special exhibit by the American Bible Society.

It will be the first time for many of our people to see the San Mateo church, one of the most beautiful in our Conference. Reservations for entertainment should be sent to the church in San Mateo. A large auto court, or as much of it as is necessary, will be taken over for the use of our delegates at a very reasonable rate.

HOW DO YOU LIKE US?

Again a Northern California Conference *Guest Book* comes into your home. The historic PACIFIC is transformed for this issue into pocket size, and it brings the story of our worldwide enterprise along with the church work of our beloved California. Readers will be able to answer the jibe that missions are irrelevant in these modern days when they have become acquainted with the thrilling stories told in these pages. Here are a few thumbnail sketches of samples of the thousands of Congregational enterprises at home and abroad.

Niles. Construction of the new church plant is under way, and it is hoped that the sanctuary will be ready for occupancy by Christmas. The contract of $16,500 will cover sanctuary and rooms devoted to social and educational activities surrounding a patio, also a manse. The mission style of architecture will be followed. Financing is well in hand. If there is any indebtedness at all, it will be only temporary. The illness of Mrs. Day together with the extra labor of the building project has made a heavy load for the pastor, Rev. R. C. Day, but the response of the people has been most encouraging.



Flint-Goodridge Hospital Covers a Block in New Orleans

HOSPITALIZATION *for a Cent a Day*

Disease pays no heed to the color line. Amid the daily contacts of the modern city it is not possible for one group to remain healthy while another group is sick. So long as Negroes and whites breathe the same air sickness in one race is a menace to the well-being of both.

When the citizens of New Orleans were asked to contribute a quarter of a million dollars towards the establishment of Dillard University for Negroes one of the inducements to generosity was the promise that a considerable portion of this money would be used to build a modern hospital for Negroes.

Over three years before Dillard University held its first class Flint-Goodridge Hospital opened its doors—not on the new campus, but in the heart of one of the neediest Negro sections of the city. In 1932 it was the most modern and best equipped hospital in Louisiana—although since then it has been surpassed by newer structures.

The tragedy of Flint-Goodridge during its early months was that although it was surrounded by much human misery which it was equipped to alleviate, its wards and rooms were less than half full. In spite of liberal grants from both our churches and the Methodists, the people for whom the hospital was intended were unable to pay the modest charges which it asked.

The superintendent, Mr. A. W. Dent, sought for means by which the people could be helped to use the hospital. He first made an arrangement with the Negro public school teachers of New Orleans by which they were to receive a rather superior degree of hospital care for an annual fee, which, however, was somewhat more than most of the Negroes of the city could afford to pay.

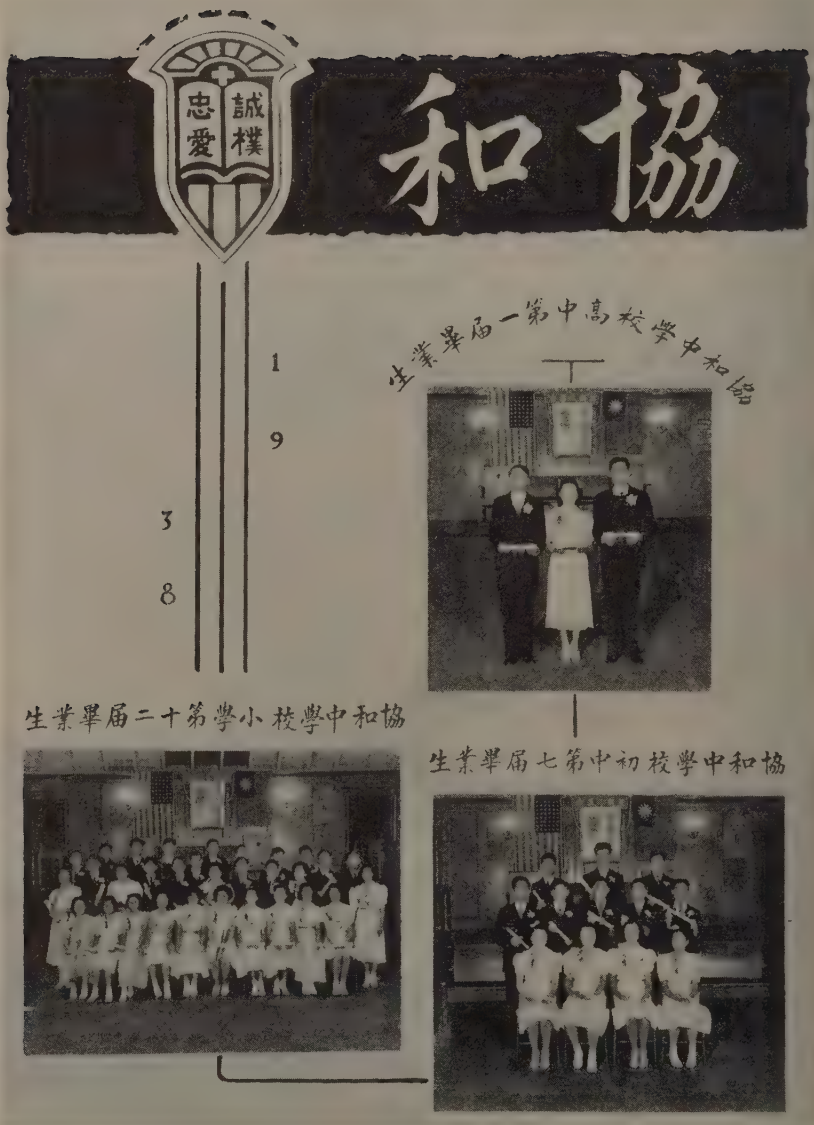
The success of this plan led to the launching of a second. For $3.65 a year or a cent a day a single subscriber may have as many as 21 days of hospital carè in a ward bed. This includes board, nursing care, services of internes, operating rooms, x-rays, routine medicines, and laboratory examinations. For a total of $6 a man can secure full coverage as given above for himself and a fifty per cent discount for his wife on these items. For $8.50 a year this latter arrangement can be extended to include all children in the family under eighteen years of age. This plan does not include the services of any physicians except the internes. For three years both the hospital and its clientele have profited by this method of payment. The number of patients served increased from 2908 in 1932 to 5719 in 1936.

Another of the conspicuous services of Flint-Goodridge Hospital has been to open up channels through which the Negro doctors of the city could come in contact with the best in modern medicine. This has been done through the making possible of interneships for Negroes, through the organization of the staff of the hospital, and through post-graduate courses.

Because the Negroes have generally been deprived of the training to be had in the better hospitals, when Flint-Goodridge opened it was necessary to look to the white doctors associated with Tulane and Louisiana State medical schools for competent chiefs of staff in the various departments. In each case, however, a Negro was associated with the white doctor who held this position, with the expectation that as soon as he proved his competence that he would take over the work. The white doctors of New Orleans have given unstinted coöperation with this plan.

Post-graduate courses for practicing physicians have been held with an attendance of 62 from eight states, with classes lasting from 8:30 in the morning until 8 at night for a period of two weeks, and with 90 per cent of those enrolled not missing a single session.

The genius of the Flint-Goodridge idea is that of pooling the intelligence and resources of both the colored and white people in a community enterprise making for the health of New Orleans.

The Nurses in Training Live in a Modern Home

Three graduating classes—grammar school, junior high, and senior high—of Hip Wo School, San Francisco. Supported jointly by Congregationalists, Methodists, and Presbyterians, this school of 540 fits Chinese boys and girls to interpret the best in American life to China, and to carry back to ancient Cathay something of God, the Bible, and Jesus Christ. The pastor of our Congregational church, Rev. B. Y. Leong, is principal.

Too much of a good thing. The Hayfork church surrenders to the weight of snow and lays its broken timbers down. But behold the dead shall rise again and that which is bowed low shall stand up. Through the tireless leadership of our missionary, James Salmon, who has learned to be carpenter, painter, and jack of all trades, through many willing hands and willing but meager purses, through a contribution by the Northern California Congregational Conference and other gifts, the building is restored better than ever and once more there is a place in the valley for worship.

Cozy corner in the Murphy (Cal.) Congregational Church social hall. These Endeavorers were the younger members of a society that grew too large to be effective so "swarmed" and they look to be as happy as bees if not as busy. This social hall was built as an addition to the church by the women of the church after years of planning and saving. Ministerial leadership is provided by Rev. John G. Dickey, Conference missionary for Calaveras County.

INURNMENT

Three Fine Chapels
Excellent Music and Service
Garden Columbarium under
Perpetual Care

CHAPEL OF THE CHIMES
At California Crematorium
4499 PIEDMONT AVENUE
Oakland
Director: Lawrence P. Moore

A West Florida Children's Choir

Florida's OTHER *Self*

To most people Florida suggests palm trees, winter visitors basking in the sunshine, real estate booms and attractive new cities. But there is another Florida. In addition to the peninsula extending to the south there is a panhandle stretching to the west, cutting off all of Georgia and most of Alabama from the Gulf of Mexico.

West Florida—as this region is called—was first visited in 1540. The city of Pensacola dates back to 1696. Here it was that Florida was formally transferred from Spain to the United States in 1821. Yet despite its antiquity West Florida is little known. At present it is one of the neediest home mission fields in all our country.

In our fellowship are ten churches scattered over a territory extending 150 miles from east to west and 50 miles from north to south.

This is an area of cut-over timber lands. When our churches were first organized

back in the nineties the lumber companies were building railroads and highways into the virgin forest and erecting sawmills. Money flowed freely and the people lived well. After a few years the timber was cut and the lumbermen pulled up their tracks, took down their mills, and moved on. Pay checks became a memory of the past. For a time the gathering and distilling of turpentine gave employment, but that did not last.

Few "foreign" people are to be found in our West Florida parishes. The old-time settlers came from Alabama, Georgia and the Carolinas in the order named. They are English and Scotch with a very few Irish. Protestantism prevails overwhelmingly.

These people have found the adjustment to present conditions exceedingly difficult. They can make but little from the cultivation of the few patches of poor soil which have been cleared of stumps. Yet home is home, and the adults are loathe to leave. They have no funds with which to make a new beginning somewhere else. Those who have ventured away in quest of employment have found themselves a part of a great multitude going east, going west, going north and going south always in search of work. The only way most of these people have been able to "get along" has been through some sort of government assistance. Many are in danger of losing their homes by foreclosure.

When men and women face a seemingly hopeless outlook in their own lives they become susceptible to the more extravagant forms of emotional religion. The excitement of "big meetings" is a happy break in the monotony of their daily existence. West Florida, in common with much of the rural South is periodically "burnt over" by roving evangelists preaching an ecstatic faith. They come, draw many people away from the "regular" churches, and then depart, leaving a religiously divided community behind them.

Over half of our West Florida churches are served by I. Alva Hart, a fully trained and experienced man supported by the Board of Home Missions. He believes that the proper attitude towards these emotional forms of religion is one of sympathetic understanding combined with as much friendly coöperation as may be possible. On coming to West Florida he announced, "We want to love and be loved by all the people of the community," and he has found that they are quite willing to meet him half way.

As a result of a fire four years ago there is a new parsonage beside the Dorcas church, where the Harts live. The church also owns four acres of land, half of which is cultivated by the men of the community as their contribution towards the support of the minister.

The most successful crop in West Florida is the children. Thanks to the government, a new schoolhouse has been erected across the road from the Dorcas church. All day long the children are in and out of the minister's home borrowing books, asking help with their problems and seeking comfort for their cuts, bruises and injured feelings. The lives of these youngsters are touched by the vacation schools conducted by summer student workers and as they grow older by week-end summer young people's conferences. Through them we are building for tomorrow.

A West Florida Home with Kitchen on the Porch

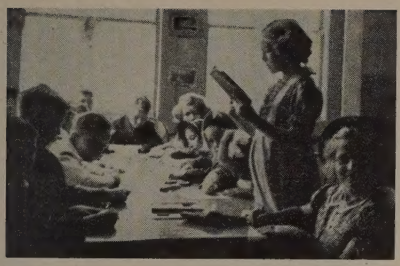
As it began to dawn! Easter sunrise service at Mirror Lake in Yosemite, under the auspices of the Yosemite Park Church. This interdenominational organization, Rev. James Asa White, pastor, is made possible by missionary gifts, our own Conference sharing in it. It is not only for the summer visitors that services are held but for the community of Government and company employees that live there the year round, for the army of young people that work there during the busy seasons, and for a dozen or more CCC camps in the region. Contribution is also made out of missionary gifts to a newer but like project in General Grant and Sequoia National parks, Rev. J. H. Woodruff, director.

SAN FRANCISCO
HOTEL Stewart

Down town on Geary St. above Union Square. Rates with bath $2.50, $3.00 and $3.50 one person; $3.50 to $5.00 two persons; without bath $1.75 one person, $2.50 two persons. CHAS. A. and MARGARET STEWART, Proprietors.

Angels Camp! What an appropriate name. These juniors and intermediates may not be angels but they learn about God, Jesus, the Bible, and the church at Angels Camp Sunday School. Rev. John G. Dickey not only serves as pastor of this church and at Murphy, but is getting a Sunday School under way at Douglas Flats, preaches regularly at Sheep Ranch, where an electric lighted addition has been added to the schoolhouse, and ministers as pastor in the remote mountain and forest regions.

A new kind of birthday party! At Parlier, California, Arden Kashishian, the boy with his hand over his face, was to have a birthday. His mother asked guests not to bring presents, but to bring money for a missionary church in Syria. On Sunday when he came forward to present his birthday offering it was a well filled envelope of change. Thus have Armenian people brought to their new homes in America the missionary spirit from which they so long benefited. Five Armenian Congregational churches are in our Northern California fellowship. Four of them need for a few years, and are receiving, aid to make possible regular ministry: Parlier, Fowler, Oakland Bethany, and San Francisco Calvary. Oakland Bethany, through fortunate arrangement, now has a church home in the old Calvary building. Fowler added to its equipment, of church and parsonage, a splendid social hall, which was formerly a school building. This summer Parlier purchased an old church building and moved it so as to have facilities for Sunday School. The next important step will be for San Francisco Calvary, which has never had a church home, to secure one. Worship services are now held in the Park Presidio parish house.



Do you remember the old-fashioned Sunday School with classes behind the stove, in the choir loft, and in every corner? Contrast with that this well-lighted, individual classroom, with children not merely listening but leading and making their own "lesson notes." Park Presidio *is a federated Congregational and Methodist church in the Richmond district of San Francisco. Rev. G. F. Wortley in his first year has brought courage, hope, and effectiveness to this debt-burdened church. Help from both denominations makes his work possible.*

Oldest Piaute! Many such pathetic scenes are still to be found in Modoc. Forced to withdraw its missionary because of reduced funds, the Northern California Congregational Conference, in coöperation with the Ladies' Aid Society of the Alturas church, carries on a limited but helpful relief work. The income on a special fund, contributed years ago, still buys shoes, stockings, calico dresses, and sewing materials for these forgotten people who find other doors closed to them.

Crockett, Federated. A beautiful new church building is up and fully enclosed and in all probability will be ready for use by November 1st. The sanctuary is Gothic, simple but beautiful in line, with communion table in the center of the chancel wall. Sunday School department rooms and a splendid social hall are provided. The location is central and on property provided by the C. & H. Sugar Company. The old Congregational and Presbyterian properties have been sold. It has been a notable achievement, for the constituency is not large and there have been serious difficulties due to strikes in the community. Success is due in large part to the able and consecrated leadership of the pastor, Rev. Rudolph Caughey.

PEACE PLEDGE

We will not live for death
Who pay great price for life,
Starving in city slums.
Forsaken ever;
Tramping unending streets;
Milling 'round factory gates;
Wresting from mountain mines
Fuel for others;
Fearing both God and man;
Cursing the tyrant land,
That yields not to our needs
Or to our labor;
Striving for man-made things,
Trifles that bless dumb brutes;
Losing the priceless gifts,
Love, song, and laughter;
Hearing the aged cry,
Seeing Youth's white flame die,
Chanting inhuman chant,
Triumphing never;
We who pay this great price—
Eons of wasted life—
Voicing God's agony,
Will live for peace.

—Geraldine Satchell Dillingham

For
BETTER
Brown Babies

"Across the tracks" from the city of Pasumalai in India lies the little village of Muthupatty, whose people work in the nearby cotton mills. Many of the women have both babies and jobs. They earn their daily rice at a wage of seven or eight cents a day.

These little brown babies are usually fat and chubby for the first eight or nine months. But when they cease to nurse and instead begin to stow away their rice and curry along with the older children they become weak and undernourished. Babies should have milk, but how can a mother buy it when her wages are so small and there are so many other places crying for her pennies?

Many of these children are consigned to the care of their grandmothers while their mothers work—which means that they are likely to be "raised" in accordance with the patterns of the past. If a baby has the sniffles he must not be given orange juice, for that is considered too cooling. Should he have a fever he must have no water.

"What are you giving your baby this noon?" a nurse once asked.

"Why rice and curry, of course," answered grandmother.

"But is that good for baby when he has a fever?"

On the Road to Health

"What else can we give him. Would you starve a sick child?"

To help these babies towards health the Pasumalai Community Child Welfare Center has been established under the direction of Mrs. Lloyd L. Lorbeer of the American Board. Here Nurse Annamal cares for forty or fifty little children every day. They are brought by their mothers and grandmothers and even grandfathers, but the most common mode of arrival is astride the hips of some other child in true Indian fashion.

At the Welfare Center they meet kindness, interest and love. They have a refreshing bath, which is appreciated on a hot, dusty day. Orange juice and cod liver oil are administered regularly, although some of the parents expect the latter to have a bad effect upon their offspring.

There is also a cooking class for mothers who have finished their day's work. Nurse Annamal tries to help them give their children a more healthful diet by teaching them how to make cereals from the grains which grow in India. These are to be served with milk—if there is any.

Twice a month an attractive little Indian woman doctor from the mission hospital in Pasumalai holds a clinic at the Welfare Center. Not only do the mothers bring their children to the doctor, but she is persuading them to go to the hospital when new babies are to be welcomed into the world. In India one child in five dies before the end of its first year, while in many villages the infant mortality is two out of five.

A nursery school is also conducted at the Welfare Center by an Indian mother-teacher. Play in healthful surroundings makes for character. With only one teacher, one small room, one veranda and one small shady place for out-of-door activities it is only possible to accommodate twenty children, although more would like to come.

Besides supervising the Child Welfare Center with its nursery school Mrs. Lorbeer teaches chemistry and English poetry in the Pasumalai High School, of which her husband is the manager.

A Sand Pile Brings Happiness to Young India

WHAT DOES IT MEAN TO ME?

THE READER MUSES

I have just read a thrilling story—many of them, in fact. Twenty-three pages of pictures and stories about people representing our Lord Jesus Christ and my church, and telling of the work they are doing.

I didn't give very much for the benevolences of my church last year (let's see, did I give anything? I can't quite remember). What was it the parson mentioned a Sunday or so ago? *"A dollar more!"* He asked every adult member for a dollar more. "If you gave $100 last year, won't you give $101 this year? If you gave nothing a year ago, make it $1 this year." Something like that, he said.

The Temple of Religion and Tower of Peace at the Golden Gate Exposition are to have a share. Colleges, hospitals, churches, aged ministers, young people, isolated communities, city slums, the foreigner in our midst—all of them to be helped with my extra dollar.

Yes, the church shall have my dollar, and one from the wife too, and maybe I can find some extras for the children to put in.

I can at least do that and I'll step up my giving another year.

IT MEANS THAT TO ME!

The Northern California Congregational Conference calls upon every adult Congregationalist to give $1 more for benevolences in 1938 than in 1937. Each church is asked to coöperate. The entire plan is being presented to pastors and church officials. It will help meet grave emergencies in our Home and Foreign work, in California, and will help make possible the program in the Temple of Religion at the Exposition.

NORTHERN CALIFORNIA CONGREGATIONAL CONFERENCE

HARLEY H. GILL, *Superintendent*

EDWIN T. SHERMAN, *Field Secretary*

1164 Phelan Building San Francisco, Calif.

Tolson, Rev. George T.
2725 Shasta Rd.,
Berkeley, Calif.
Oct. 1934 -36